Dr. Talmage Says Only Christiant Can Appreciate It.

VALUE OF CHRISTIAN SOCIETY.

The Groomiest Men on Earth Are Those Whose Business It is to Mate Pun für Others.

BROOKLYS, Jan. 29.—Rov. Dr. Talmacs this forenous preached to a great nodi-more in the Tabernacie on "The Sumbine igion," the text chosen being Proverbs itt, 17, "Her ways are ways of

You have all heard of God's only bem Sun. Have you heard of God's fater! She wis born in leaven. She down over the bills of our workt. She had queenly step. On her brow was oplestial rediance. Her voice was music. Her name is Religion. My text intro-duces her. "Her ways are ways of pleas-

ntness, and all her paths are peace." But what is religion? The fact is that ecological atudy has had a different offact upon me from the effect sometimes produced. Every year I tear out another leaf from my theology until I have only three or four leaves left—in other words, a very brief and place statement of Chris-tain belief.

An aged Christian minister said: When I was a young man, I knew accrything: when I got to be thirty-five years of age, in my ministry I had only a hundred doctrines of religion; when I got to be forty years of age, I had only fifty destrines of religion: when I got to be sixty years of age, I had only ten dectriuss of religion, and now I am dying at seventy-five years of age, and there is only one thing I know, and that is that Christ Jesus came into the world to save sinners." And so I have noticed in the study of God's word and in my lation of the character of God and of the eternal world that it is necessary for me to deep this part of my belief and that part of my bollef as being nonescential, while I cling to the one great doctrine that man is a sinner, and Christ is his Almighty and Divine Sav-SCHOOLSE OF THE HEART.

Now I take these three or four leaves of my theology, and I find that, in the first place, and dominant above all others, is he sunshine of religion. When I go into a room I have a passion for throwing open all the shutters. That is what I want to do this morning. We are apt to throw so much of the sepalchral into our religion and to close the shutters and to pull down the blinds that it is only through here and there a crevice that the light streams. The religion of the Lord Jesus Carist is a religion of joy indescribable and unniversible. Wherever I can find a bell I mean to ring it.

If there are any in this house this morning who are disposed to hold on to their melancholy and gloom, let them now depart this service before the fairest and the brightest and the most radiand being of all the universe comes in. God's Son has left our world, but God's daughter is herp. Give her room. Hall, princess of heaven! Hall, daughter of the Lord God Almighty! Come in and

In setting forth this idea the dominant theory of religion is one of sunshine. I hardly know where to begin, for there are so many thoughts that rush upon my A mother saw her little child seated on the floor in the sunshine and with a spoon in her hand. She said. "My darling, what are you doing there?" "Oh," replied the child, "I'm getting a spounful of this supshine." Would God thus today I might present you with a glessaing chalics of this glorious, eversating Gospel sunshine!

First of all, I find a great deal of sunsides in Christian society.

I do not know of anything more doleful than the companionship of the more stand it." Hoods, the Charles Lambs, the Charles Matthews of the world-the men whose entire business it is to make sport. They make others laugh, but if you will anamong their autobiography or biography. you will first that down in their soul there was a territe disquistade. Laughfor it no sure of impainers. The maniac laught. The bronn laught. The loan among the Advantacks laughs. The drawlinni, dashing his decenter against the wall, introduce the wall reaction.

There is a terrible reaction from all stuful anumument and sinful merriment. I'mild open are cross the next day. They my at your on exchange, or they pass not memerating you. Long ago I is more wirilly assisty for the reason. is warm dull we imane and so stupid. My margon is cornelicus of joy. I must Barrier St.

Animays walls on the sunny side of the street, and for that reason I have errosed says: You are sick and your sickness sver date Constant sectory. I his their mode of repared better; I the other style of anymous taktor. They live longer. Christian propint I nonetimes putter, has en when he all natural law they ought to have died. I more known provint two have continued in their existence when the doctor said they night to have been doubten years. Every day of their exbetween was a deliance of the laws of this espernatural vivaculy of the Gospel graphs to the merchant in New York in their weel, and that kept there alive.

Pull tien or twelve Christian people in a rouse for Christian conversation, said tion will from 8 to 19 o'clock hour more preconciling gloss era more height strokes at will and dud more thought and pro-Drawing maintactions than in any among



Flord Ind right

The course and does there were the size of the post than beintered to the course of the post terms which are etermined for a british our one little right to remain in distillation.

They couldn't not receive by a solder.

They couldn't not receive the a solder.

They couldn't not receive the a solder.

person by others, but " but he great." Plattage

WORD OF THE LORD wondly party. Now, when I say a worldly party I mean that to which you are invited, because under all the circon of the care it is the best for on to be invited, and to which you go cause under all electrostances of the case it is better that you go, and having the shawle on the second floor you go to the purior to give fermal saluand then move around spending the whole evening in the discussion of the weather, and in apology for tread-ing on long trails, and in effort to keep the corners of the mouth up to the sign of cleasure and scine around with as diletic he he about nothing, until the collation is served, and then after the collation is served going back again into the parior to resume the weather, and then at the close going at a very late hour to the host and hostess and assur-ing them that you have had a most dehtful evening, and then passing down off the front steps, the slam of the door the only satisfaction of the evening.

CHOOSE THE MEST SOCIETY. Ch. young man, come from the country to spend your days in city life, where are you going to spend your evenings? Let me tell you, while there are many laces of innocent worldly amusement, it is most wase for you to throw your body, mind and soul into Christian soci-Come to me at the close of five years and tell me what has been the resuit of this advice. Ering with you the young man who refused to take the ad-vice and who went into sinful amusement. He will come dissipated, shabby in apparel, indisposed to look any one in the eyes, moral character 85 per cent. You will come with principle setled, countenance frank, habits good, soul saved and all the inhabitants of heaven. from the lowest angel up to the archangel and clear past him to the Lord

God Almighty, your condinters.

This is not the advice of a misanthrope. There is no man in the house to whom the world is brighter than it is to me. It is not the advice of a dyspeptic-my digestion is perfect; it is not the advice of a man who cannot understand a joks or who prefers a funeral; it is not the advice of a wornout man, but the advice of a man who can see this world in all its brightness, and, considering myself competent in judging what is good n this house this morning that there is nothing in worldly association so grand and so beautiful and so exhilarant as in Christian society.

I know there is a great deal of talk about the self denials of the Christian. I have to tell you that where the Christian has one self denial the man of the world has a thousand self denials. The Christian is not commanded to surrender anything that is worth keeping. But what does a man deny himself who denies himself the religion of Christ. He denies himself pardou of sin; he denies himself peace of conscience; he denies himself the joy of the Holy Ghost; he denies himself a comfortable death pillow; he denies himself the giories of heaven. Do not talk to me about the self denials of the Christian life! Where there is one in the Christian life there are a thousand in the life of the world. Her ways are ways of pleasantness."

Again, I find a great deal of religious sunshine in Christian and divine explanation. To a great many people life is an inexplicable tangle. Things turn out | the time; you have not the means. You differently from what was supposed. There is a useless woman in perfect health. There is an industrious and consecrated woman a complete invalid. Explain that. There is a bad man with \$30,000 of income. There is a good man with \$100 of income, Why is that? There is a foc of society who lives on, doing all the damage he can, to seventy-five years of ago, and here is a Christian father, faithful in every department of life, at thirty-five years taken away by death, his family left helpless. Explain that. Oh, there is no sentence that oftener drops from your lips than this: "I cannot understand it. I cannot under-

Well, now, religion carees in just at furnmaners of the world—the Thomas that point with its illumination and its explanation. There is a husiness man who has lost his entire fortune. The week before he lost his fortune there were twenty carriages that stopped at the door of his mansion. The week after he lost his fortune all the carriages you could count en one finger. The week before Shancial trouble becam people al took off their hats to him as he passed down the street. The week his financial prospects were under discussion people ust touched their hats without anywise bending the rim. The week that he was pronounced insolvent people just joined their heads as they possed, not tipping their hats at all, and the week the sheriff sold him out all his friends were looking in the store windows as they went down

> past kins. Now, while the world goes away from a man when he is in financial distress, the religion of Christ comes to him and is to be moral purification; you are beregret; God wanted in some way to take your family to heaven, and he must begin somewhere, and so he took the one that was must beautiful and was most ready to go." I do not say that religion explains everything in this life, but I do eny it high down certain principles which are grandly consciatory. You know business men often telegraph in eighers. The us thant in San Francisco teleother man in that line of hustures can uniforestand, but the merchant in San Francisco has the key to the cipher, and the merchant in New York has the key to the cipher, and on that information transmitted there are enterprises involv-

ing hundreds of thousands of dollars.

Now the providences of life conclines arem to be a senseless rigmarcie, a mysand Bornia, by terious cipher, but God has a key to that or Flares's Flore cipher, and the Christian a key to that only is yes the right war, ten-by ming Nature wounds of the meaning to understand enough of the meaning to understand that it is for the best. Now is there not sometime in that? Is there not pieceurs In that? For beyond laughtor, it is nearestructioned pilk, with their gripping and or the forestain of tears than bedeterrors

There is a like the first the state of the s never to get it fach! Is your property corrulty. I term to hear them toll for and to be trued forward. Here you no ! They may stalks up a silvery chine.

explanation, no Christian explanation, and yet not a maniac? But when you have the religion of Jesus Christ in your toul, it appairs everything so far as it is best for you to understand. You look off in life, and your wall is full of thanks-

off in hife, and your soul is full of thanksgiving to God that you are so taken better off than you inight be.

A man passed down the street without
any shoes and said: "I have no shoes!
Other people have shoes: no shoes, no
shoes," until he saw a man who ind no
feet. Then he learned a lesson. You
ought to thank God for what he does,
instead of grownlikes for what he does, instead of grombling for what he does not. God arranges all the weather in this world—the spiritual weather, the moral weather as well as the natural weather. "What kind of weather will It be today?" said some one to a farmer. The farmer replied, "It will be such weather as I bke," "What do you mean by that?" asked the other. "Well," said the farmer, "it will be such weather as pleases the Lord, and what pleases the Lord pleases me."

Oh, the sunshinet the sunshine of

Christian explanation! Here is some one benefing over the grave of the dead. What is going to be the consolation The flowers you strew upon the temb?
Oh, not 'The services read at the grave?
Oh, no. The chief consolation on that
grave is what fells from the throne of
God. Sunstine, glorious sunshine. Res-

Again, I find a great deal of the sun-shine of this Bible and of our religion in the climacteric joys that are to come. A man who gets up and goes cut from a concert right after he opening volun-tary has been played, and before the prima donna sings, or before the orches-tra begins, has a better idea of that concert than that man has who supposes that the chief joys of religion are in this world. We here have only the first note of the eternal orchostra. We shall in that world have the joy of discovery. We will in five minutes catch up with the astronomers, the geologists, the scientists, the philosophers of all ages, who so far surpassed us in this world. We can afferd to adjourn astronomy and geology and many of the sciences to the next world, because we shall there have better apparatus and better opportunity.

I must study these sciences so far as to help me in my work, but beyond that I must give myself to saving my own soul and saving the souls of others, knowing that in one flash of eternity we will catch it all. Oh, what an observatory in which to study astronomy heaven will be, not by power of telescope, but by supernatural vision; and if there be something doubtful 10,000,000 miles away, by one stroke of the wing you are there, by another stroke of the wing you are back again, and all in less time the tell you, catching it all in one flash of eternity.

THE SCIENCE OF HEAVEN. And geology! What a place that will be to study geology, when the world is being picked to pieces as easily as a schoolgirl in botanical lessons pulls the leaf from the corolla! What a place to study architecture, amid the thrones, and palaces, and the cathedrals-St. Mark's and St. Paul's rookeries in com-

Sometimes you wish you could make the tour of the whole earth, going around as others have gone, but you have not will make that tour yet during one musical pause in the eternal anthem. I say these things for the comfort of those people who are abridged in their opportunities-those people to whom life is a humdrum, who toll and work, and toll and work, and aspire after knowledge, but have no time to get it, and say, "If I had the opportunities which other people have, how I would fill my mind and soul with grand thoughts!" Be not discouraged, my friends. You are going to the university yet. Death will only matriculate you into the royal college of the uni-

What a sublime thing it was that Dr. Thornwell, of South Carolina, uttered in his last dying moments! As he looked up he said, "It opens; it expands; it expands." Or as Mr. Toplady, the author of "Rock of Ages," in his last moment, or during his last hours, looked up and said, as though he saw something supernatural, "Light!" and then as he came on nearer the dying moment, his countenance more luminous, he cried, "Light!" and at the very moment of his departure lifted both hands, something supernatural in his countenance as he cried, "Light!" Only another name

Besides that we shall have all the pleasures of association. We will go right up in the front of God without my fright. All our sins gone, there will be nothing to be frightened about. There our old Christian friends will troop around us. Just as now one of your sick friends goes away to Florida, the land of flowers, or to the south of France. and you do not see him for a long while, and after awhile you meet him, and the hollows under the eyes are all filled, and the appetite has come back, and the crutch has been thrown away, and he is so changed you hardly know him. You say, "Why, I never saw you look so well." He says: "I couldn't help but he well. I have been sailing these rivers and climbing these mountains, and that's

how I got this elasticity. I never was Oh, my friends, your departed loved ones are only away for their health in a better climate, and when you meet them they will be so changed you will hardly know them-they will be so very much changed, and after awhile, when you are essured that they are your friends, your departed friends, you will say: Why, where is that cought Where is that paralysts? Where is that pasamoma? Where is that consumption?" And he will car: "Oh, I am entirely well! There are no sick ones in this country. I have been ranging these bills, and hence this elasticity. I have been bere now twenty years, and not one sick one have I seen-we are all well in this climate."

THE PYRREAL JOY. And then I stand at the gate of the reliatial city to see the processions come. out, and I see a long procession of little shilden with their arms full of flowers. and then I see a procession of kings and priests moving in cultatial pagrantity long procession, but no black tasseled vehicle, no monroung group, and I say: "How strange it is Where is your Greenwoods where is your Laurel Hills where is your Westminster shiery" And they shell cry, "There are no graves here." And then listen for the telling of the and buffrion of heaven, the aid tentries of eldenity. I heten to hear them tall for

mer to tower, east gate to west gate as they ring out, "They shall hanger a more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lunch which is in the midst of

for the Lumb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

Oh, ungiave your land and give it to me in congrainlation on that scene! I feel as if I would shout. I will shout halleluish! Done Lord, forgive me that I ever complained about anything. If all this is before us, who cares for anything but God and heaven and current brotherhood? Take the curpe off the doorbell. but God and heaven and current brotherbook? Take the crope off the deorbell, Your loved ones are only away for their health in a land ambresial. Come, Lowell Mason; come, Issue Watts, and give us your best hymn about joy celestial.

What is the use of postponing our heaven any longer? Let it begin now, and whoseever hath a harp let her thrum it, and whoseever hath a trumpet let him blow it, and whoseever hath an ernim blow it, and whosever hath an ergal let him give us a full dispason. They crowddown the air, spirits blessed, moving in cavalesde of triumph. Their chariot wheels whirl in the Sabbath sunlight. They come. Halt, armies of God! Halt until we are ready to join the buttalion of pleasures that never die. Oh, my friends, it would take a sermon as long as carnity to tell the toys

mon as long as eternity to tell the joys that are coming to us. I just set open the sunshing door. Come in, all ye dis-ciples of the world who have found the world a mockery. Come in, all ye disciples of the dance, and see the bounding feet of this heavenly gladness. Come in, ye disciples of worldly amusement, and see the stage where kings are the actors, and burning worlds the footlights, and thromes the executed less.

thrones the spectacular.

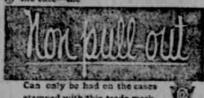
Arise, ye dead in sin, for this is the morning of resurrection. The joys of heaven submerge our soul. I pull out the trumpet stop. In thy presence there is a fullness of joy; at thy right hand there are pleasures forevermore.

Biessed are the saints beloved of God; Washed are their robes in Jerua blood; Brighter than angels, lof they shine, Their glories splendid and sublime.

My soul anticipates the day, Would stretch her wing and sear away To aid the song, the paim to bear, And how the chief of sinners there. Oh, the sunshine, the glorious sun-shine, the everlasting sunshine!

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